

Teobert Maler
and his
Investigations of the Ruins of Yucatan.

From the "Globe".

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In spite of the difficulties indicated here, Captain (246) Maler believes that four fifths of all the ^{ruined} sites of ruins existing in the peninsula have been explored, and he hopes yet to include in this the fifth now lacking. In addition to his exceedingly fruitful labors in the past he believes that he will be able to declare that the Maya people were the first who had built stone cities on Yucatan soil.

It can be pointed out that the buildings like the sculpture of the most ancient epochs show even at that time a very high point of development,, from which it follows that the Maya people already possessed a high state of civilization, developed ^{elsewhere} in other places, when they arrived on Yucatan soil.

The ^{very numerous} manifold superstructures, extensions and changes ^{recognizable} which are to be recognized in most ^{buildings} monuments, together with the fact that also in ^{areas} deserts uninhabited by man, where stones are never torn away, wholly altered ruins are found in formless stone hills beside half or wholly preserved monuments, leads us to conclude that there was an architectural development of a thousand years duration.

Caused by the dissensions between the Maya race and the Spanish-Mexican.

Towards clearing up the question as to what sort of races were in Yucatan before the Mayas appeared there, Mr. Maler believes their stopping places were found only in the caves of the country. It is always more difficult to find traces of primitive races who are not so far advanced as to build with stones, but live in huts only.

In a land where water is scarce, the caves in whose ^{the} depths ^{in which} the precious element is found must needs naturally be sought by the most ancient races. Many of the limestone caves of Yucatan have chiselled on the walls of the cliff highly interesting carving, which chiefly has reference to the death ceremony. There are ~~found~~ pictures of animals (deer, tigers etc.), warrior forms, dead bodies wound around with bands and countless death's heads hewn in the rocks. The most interesting cave for such studies is that of ^{of the} ~~Lutten~~ with its countless branches. —Although, indeed, most of the carvings bear a distinct Maya character yet Mr. Maler does not consider it impossible ^{that} ~~with~~ some of these ~~that they~~ originate in the pre-Maya past of Yucatan.

Before us lies a collection of not less than 150 ^{very} ~~finely~~ (247) successful photographs of Maler's ~~ent~~ of ~~the~~ different ruin^{ed} cities of Yucatan, of which not a few were ~~before unknown~~ and were discovered by Maler. Mr. Maler has placed at the disposal of ~~the~~ ~~Globus~~ a selected number of these with the accompanying text, and these follow below divided between two numbers. These studies and representations which we can publish in the limited space of the periodical form but a minute part of the investigations and photograph^s of Maler's. We hope, however, that it will be the forerunner of a vast work which will place in the shadow all noteworthy publications on the ruins of Yucatan up to this time.

Yucatan Investigations.

By Teobert Maler.

1. Chunyáxníc

(= tšúnyášnik = Place of the green blossom tree)

YĀXNIC (YĀX green, NIC, NICTÉ blossom) is the name of a tree whose leaves the horses and cows like to eat. The little word CHUN, tree-trunk, is usually put as a prefix in the formation of place names which pertain to trees.

I have discovered and photographed countless temples of varied form in my wanderings on the Peninsula of Yucatan: yet as

an example of a little village temple of simplest architecture, that of Chunyáxnic stands in my collection alone by itself, and on this account I publish it here.

In ~~the month of~~ March, 1887, I, accompanied by two Indians, ^{I penetrated} ~~was pushing forwards~~ some ten kilometers from the Hacienda Yāxché in a southwesterly direction to the tract of land which bears the above name and which in that year was ^{cleared} ~~laid out~~ for a great "milperia" (maize planting), ^{with the result that} So I found the temple standing wholly isolated, crowning an elevation, in the midst of a dry stubble field in which only the "Palms of Christ", "higuerilla", bloomed.

The view of the temple came upon us in strongest sunlight with a beautiful pile of clouds as a background and swept around by a heavy wind (Fig. 1).

The little temple faces ~~the~~ south. The foundation is four cornered and measures exactly 366 cm. on the outside, 272 cm. on the inside of the only room, spanned by a small arch.

The approximate height from the ground to the top of the crowning wall is 578 cm.

On the slope of the hill on the south side of the temple there are the fallen remains of a front wall; otherwise there are no other ruins in this exceedingly desert place surrounded by mountains and valleys.

2. Sabacché
(Sabaktse = place of the ink tree).

A certain tree with black sap is called SABACCHÉ; SABAC black fluid, CHÉ tree. The ruin-site Sabacché lies on the way from Tabi to Labna, some 12 km. distant from the structure of the Hacienda Tabi. There are in this place three buildings of importance:

1. The little serpent head palace which crowns a low mound^{face} tain, and whose facade is towards the east.

2. The temple with the cross stone or lattice work front; this faces the south.

3. The temple in the eastern part of the city, 1 km. distant from the chief palace.

The serpent head palace and the lattice work temple were copied by Stephens-Catherwood and published; but not the east temple, although both of these travellers in going from Sabacché to Xul passed close by it.

The temple with the lattice work on the crowning wall is an elegant structure whose front is ^{with} toward ^{to} the south. In connection with this I remark that the Maltese cross stones on the front of Yucatan buildings are to be conceived less as a variety of wooden lattice work in stone than as recollections of the crossed arm and thigh bones of the victim for sacrifice.

The serpent-head palace formerly had seven rooms of which three are still preserved. It faces ~~the~~ east and has a charming serpent head decoration in the frieze over the entrance to the chief room, in the wall decoration of which, in a corner, near the floor, there was formerly a funeral urn of pottery ^{like} containing the remains of a person of importance. I found the wall decoration in this remarkable corner broken, the urn so carefully set in the wall shattered and a few bone remains in the debris.

In searching with the telescope for other ruins out over the surrounding country from the arched roof of the palace, I noticed at about a kilometer towards the east a certain difference

in the vegetation, from which I and the Indians accompanying me inferred the existence of a ruin. We pushed forward therefore in an easterly direction, working our way with difficulty through the young wood, and discovered at length the second temple of Sabacché, whose façade, which was towards the east, we immediately cleared of tree growth so as to be able to take the accompanying photograph. (Fig.2).

The exterior length of the single room building is 870 cm the breadth 478 cm. The room is 710 cm. long by 318 cm. broad. The temple stands on a little platform 1 m. high, and, excluding the debris, measures approximately from the platform to the edge of the crowning wall some 11 m.

There are seen countless ^{lenses} corbels on the simple and plainly treated frieze as well as on the perforated crowning wall. Stones jutting out in this way in Yucatan buildings are supports for figures which were usually made out of stucco and little stones. Unfortunately the figures of this temple wall are all gone; there are remains of stucco work ~~left there~~, and in well-protected places is to be seen a deep red coloring.

The crowning wall on the temples and the state buildings of the Mayas we can regard as an architectural variation of the skull scaffolds usual in ancient times, in which were placed the skulls --called tzompantli by the Mexicans----

shells and other victorious signs of the enemy slain in battle or sacrificed at the feast. The Spanish race called such crowning walls "campanarios"; they recall in fact the perforated, ^{belfries} bell walls ^{churches} which even to this day decorate the façades of Christian temples in the Yucatan villages.

I found in the interior of this seldom sought temple many examples of a peculiar kind of lizard which appears in the ruins of the country and which the Mayas call TOLÓCKOKÓB TOLÓKKOKÓB.
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It has a remarkable appearance and lives only in ruins, leaving its ^{Riding place} concealment between the cracks of the stones cautiously by night.

At both of the temples of Sabacché a pillar stands on the square before the façade. We almost always find a pillar on the square before the chief façade with temples and also state buildings. The pillars before the temples were probably sacrifice ^{pillars} temples, those before the government buildings, punishment pillars.

My photographs of the ruins of Sabacché were taken in January, 1887, after I had finished my work successfully at Labna, only 2 km. distant.

3. El Tabasqueño.

On going
If ~~one goes~~ from Hopelchen to Dsibalchen ^{one} ~~he~~ comes first upon the miserable ruined village of Xcupicacab, then upon the ~~blooming~~ ^{flourishing} Hacienda de caña, Santa Rita, to the village of Xkomchen and from there ^{one} ~~he~~ goes by the cart road on to Dsibalchen; or, on the other hand, one takes the pleasanter path for riders and foot-travellers which leads to the ranch of Tabasqueño, so called because an earlier owner of this land came from the neighboring state of Tabasco. The present owner is Leocadio Breve, former prefect of Bolonchen and at present governor of the state of Campeche.

About 1 km. distant from the ranch buildings and exactly ^{South} in a southerly direction lie the remains of a ruin-city whose architectural centre is formed by the buildings which partly surround, partly crown an immense ^{raised platform} plateau.

The four sides of the embankment are bordered with sloping walls, stairways and rows of chambers, the latter standing alone with their facades turned outward and with the back against the mass of earth and stone; the ^{surface of the raised platform} plateau is exactly on a level with the horizontal roof of this first, outside story.

A temple-palace with two stories, facing ~~the~~ north, rises on the southern edge of this great ^{platform} plateau. I have made

an exact plan of this interesting building. The length of the first story--which is to be regarded as a palace, and in reference to the entire structure forms properly the second story--is 35 m. It has eight rooms and a solid centre which serves as a basis for the second story.

There is on the north as well as on the south side of the first story a stairway which leads to

the platform formed by the horizontal roof and the solid centre.

The upper story or temple proper consists of two rooms, the one with ~~the~~ entrance turned toward the north stairway, the other with the entrance turned toward the south stairway.

The height of both stories together is 10.35 m., in addition to which there are still about five or six m. of the ~~rest of the~~ crowning wall which rises from the wall separating the north from the south chamber.

The first story of the temple-palace has a frieze ~~erected~~ ^{made} in simple form and enriched on the north side by stucco figures and many colored painting. On the projecting lower side of the north frieze life size figures of men creep prostrate on their bellies, throughout correctly portrayed in half raised work, and these ^{are siezed by} the arms of a monster, stretched out from the doorway of a little magician's house, ~~sieze~~. These prostrate figures are naked, have a kind of hood on the head, a girdle about the body and rings on wrists and ankles. Along the middle surface of the north frieze there are the remains of standing stucco figures, half or almost wholly raised.

In the main the color of the north frieze with its figure decoration is red, but blue and green bands are drawn along the cornices. On the south side the frieze is of the usual yellow

color as are the rest of the wall surfaces.

The rooms are in the main white, but a room of the first story was painted a brilliant red with broad blue bands below and above on the ceiling.

On the north facade of the upper story or temple the serpent head, treated in phantastic fashion, forms the foundation of the decoration. A door and the mouth of a serpent are with ^{Rave, so to speak, the same connotations.} the ancient Mexican people like-meaning ideas, so to speak. So it happens that the serpent's head, changed to an endless extent to be sure during the advancing development in architecture, forms the most important decoration background over the entrances of the fine buildings of Yucatan. The tooth work surrounds the door. Between two powerful eyes stands forth the tongue or organ of speech spiral, which, by its position in the middle of the face, takes the place of the nose. For the rest the serpent head is extended in a spiral in all directions filling the entire surface of the facade.

At the corners of the temple, placed vertically above one another, small serpent heads are represented which, with their outstretched tongues (probosces) lend to the whole building an unusually animated and picturesque appearance. (Fig.3).

All the outer surface of the temple as well as all the serpent heads and all the ornamentation were painted a deep red, and there are left clear remains of this color.

Also there are heaps of rubbish on the other sides of the ~~raised platform~~ ^{plateau} which indicate superstructures entirely destroyed.

It was customary to bury dead persons of importance on ~~such platforms~~ ^{raised platforms} in the neighborhood of the sanctuary. I am therefore convinced that it will bring much that is interesting to light if this place is excavated. I have myself discovered the remains of grave monuments, and from a funeral column I was able to make a drawing, after putting together all the stones, and this is appended to the plan. Besides I found the trunk of the naked figure of a man with four deep holes on the back. The sign of the four holes often accompanies sculpture which pertains to death.

In the northerly as well as in the southerly direction from the architectural centre there are also countless buildings fallen in utter ruin, but unfortunately I could not discover any more sculpture or facade remains. I mention especially the ruins of a building ^{with pillars} which lies some 200 paces north of the great ~~platform~~ ^{plateau}. This had two principal rooms, separated by a narrow passage, each with a threefold entrance protected by two well made cylindrical

columns.

My discovery of the Ruins of Tabasqueño was in May, 1887.

4. Chácmultún
(tšákmultún = red hill).

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Some 8 km. south of Tekax (properly Tikax, tikaš) is to

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be found a magnificent, ~~unsought~~ ^{unappreciated} ruin-city, called by the neighboring Indians Chácmultún, on account of the large phallus which can be seen from a great distance on the upper surface of the frieze of the temple-palace which is built out of rose red squared limestone.

The limestone out of which the countless cities of Yucatan were built has usually a white, almost silver-gray color; in many regions, e.g. in Ticul, it is yellow; and in the neighborhood of Tekax it assumes a rich rose red (salmon red) tint.

This salmon colored temple-palace rises on an extended plateau elevation which falls off on the south side by means of sloping walls and terraces towards the level valley. On this south side two well preserved chambers rest, one of which is decorated by very interesting wall paintings, but unfortunately they

are already so much obliterated that I could not make very much out of them. A second row of rooms is in a rounded corner facing ~~the~~ southwest, and a third in the righthand corner adjoining the second, facing ~~the~~ northwest.

In one of the rooms of the second row is ~~to be seen~~ a large stone seat, protected by phantastic forms of animals.

All these rooms, divided in three rows, I call the projecting first story.

^{raised platform are}
Above on the plateau we find two buildings: the temple-palace with the production signs on the surface of the frieze, and the courthouse or TLATOCAN.

The temple-palace forms a long oblong with rooms on all four sides which rest against a solid centre within.

In the middle of the south facade is the chief stairway which leads up to the platform formed by the horizontal roofs and the solid centre. But up here there are only unmeaning ruin remains which rather indicate a building formed out of perishable material; an actual stone superstructure to correspond with the one below may indeed have been intended but never have come to completion.

The richest facade exhibition is naturally presented on the south side. It corresponds in every way with three rooms on both sides of the stairway; the middle room on either side with a threefold entrance ^{supported} ~~protected~~ by two pillars. The central body of the frieze consists of small delicate half pillars, interrupted by two rows of cornices. The lower surface of the frieze has complicated band decorations on the middle place and the upper surface shows the same design but with little, skillfully worked

phallus directed upward which show here and there on the band decoration. Further the frieze has over every entrance a great niche from which the statues of gods formerly there have unfortunately vanished long ago.

The west side of this structure lies opposite the court-house or TLATOCAN ^{well} which has its front ^{to} towards the east: the almost only well preserved building of this kind which has come to our knowledge up to this time.

We have here a solid four cornered building with stairs on the east side and a chamber on ^{each} ~~every~~ side of these steps. On the west side there is only a narrow entrance which leads to a narrow dark passageway. Here perhaps the severely sentenced criminals were imprisoned.

The north and south sides show only the full, bare square-stone walls.

Above the platform formed by the solid lower part of the building there are no remains of an upper story, but only a very low ruggedness which may correspond to wooden structures, stone seats etc.

We also had here an example of a true "casa cerrada" which in most ruin places tasks the imagination (so strongly) of the natives.

I found two palaces in the level valley which extends

on the south side of this great architectural centre. The one is simply planned and without upper story; the other has a beautiful half pillar frieze on the side of the first story facing north, and on a stairway in the middle of this facade one mounts to a great ^{platform} ^{one} plateau on which the ruins of a superstructure are found.

In the eastern part of the ruin city rises a structure which is not inferior to the first described in magnificence. This building also leans against and crowns a natural elevation on the west side of which, protected by strong sloping walls, room was obtained for a level foundation, on which rise a double row of chambers flanked by two front buildings.

As an example of simple and forcible frieze representation, I have ^{sketched} ~~determined upon~~ this view of the west facade of this massive building as an addition to this treatise. (Fig. 4).

^{On mounting} If one mounts the elevation at the sides of the flanking front buildings, he reaches a magnificent platform, whose level ^{the} naturally corresponds to the upper edge of the upper surface of the frieze of the building with the double row of chambers.

On this upper level rose the ruins of two corresponding stories of the temple-palace proper, half fallen, which, as the older inhabitants of Tekax tell me, ^{was} ~~has been~~ decorated by a crowning wall built with perfor-

ations, so that the entire view of this architectural structure must have been truly magnificent.

This whole building was called by the name Xétpól, ŠÉTPÓL²² that is "cloven (broken off) head", in reference to a figure formerly visible there, whose head was cleft (perhaps broken off). I have sought in vain for this figure; it probably lies buried deep under the ruins.

5. Húntichmúl I.

(Húntitšmul - Free standing pyramid building).

By the word HUNTICH the Mayas mean an isolated object which stands free of other things, and by MUL the ruin hills of Maya antiquity. HUNTICHMUL means therefore a ruin pyramid with a superstructure still existing and standing by itself.

I discovered in the year 1887 an important ruin place lying some 6 km. south west of the famed ruin city of Labna, which the Indians of the near lying Rancheria de Santa Rita call Húntichmul, a name which refers to the chief temple because from the highest platform of the temple proper there stands upright a still richly decorated piece of a façade "un retazo" and is visible from a long distance.

After ascending from the ruins, which might be considered as three stories, ~~leaning~~ against a mound, natural, as it seems to me, but improved by artificial means, I reached the next to the last platform, in the midst of which stands a structure with two great rooms whose connecting door is spanned by beams of "kikche" wood. In addition to these rooms is a somewhat deeper lying room on whose floor the circular opening of a great arched reservoir "chultun" (Tsultun) is visible.

The structure of these two chambers is ~~leaned~~ against a solid centre, and upon side steps, badly obstructed, I mounted to the highest platform upon which as a solid foundation the temple proper stands. This has a front and back room and the chief facade was formerly decorated with very rich serpent ornamentation, from which unfortunately only a fine piece of tongue work stands still erect, and this I photographed with extreme difficulty, for the narrow platform before the facade did not afford room enough in which to place the photographic apparatus far enough back.

Some 150 feet distant from the chief temple in a north-westerly direction there stands on an elevation a building without decoration, but which has nevertheless a certain importance and I call it "the building with the inscription" because on the stone door beam of the middle of the three chambers still preserved on

the west side there is on the outside an inscription separated into six small picture fields. On the under side the same stone has in raised work a richly decorated male figure with an ornamental staff in the right hand.

The structure has an upper story whose front, which faced the east, has fallen in ruins, as have also for the most part the east chambers of the first story.

In a southeasterly direction from the chief temple, perhaps 700 paces distant, are found the remains of a formerly magnificent chief palace, of which only isolated wall and corner pieces with the remains of a fine pillar frieze are still standing upright. Under the ruins of the chief facade I found the fragments of fine serpent head figures: therefore this magnificent building was a serpent head palace.

Still other buildings surround the chief palace, many with well preserved rooms, and one with a beautiful facade piece with a half column frieze; but the finest and best preserved of all is the pillar palace of four rooms, and I have accompanied this treatise by a picture of its west facade which is 25 m. long (Fig. 5).

This has a cylindrical socle, whose upper surface ^{is on a level} forms the floor of the rooms. The principal surface, interrupted by

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the entrances, is smooth and has three small pillars in a group here and there. These half pillars have cornices at the top, at the bottom and in the middle. The frieze has an under surface which I call of the cornice form; the frieze proper is made out of small delicate half pillars with a cornice strip in the middle, and the upper surface

which I call a cylindrical surface is bordered by a heavy row of stones bending forward, which the honored reader must imagine, because they have almost entirely fallen down.

In general all the Maya facades consist of three elements the foundation wall, the chief wall surface and the frieze. In addition to this in certain cases, especially with unusually massive buildings, is the fourth element: the perforated crowning wall.

Among the Indians of Santa Rita (one must not confuse this Santa Rita with the many other like named places which there are in Yucatan) I received some interesting pottery jugs which were dug out of these ruins.

I have only left to say that I designate this Huntichmul No. I., to distinguish it from Huntichmul II., which I discovered in the distant wilderness of Mesapich, where formerly the southern Mayas had their head-quarters, those to whom now the territory of Xkanhá belongs.

6. Dsíbiltun
(Dsílbiltun stones with drawings).

Some 10 km. southwest of Xkomchen--a wretched village of huts, a ranch, lying half way from Hopelchen to Dsibalchen--there

is, concealed in a thicket, the ruin city which the neighboring Mayas call Dsíbultun on account of the richly sculptured façade of the chief palace. I visited this ruin in May, 1887 with guides whom I had brought with me from Eolonchen.

The most important building of these ruins is certainly the chief palace whose richly decorated chief façade faces the rising sun. In the middle of the façade is a flight of steps which lead to an upper story now fallen, and at the sides there are porticos which lend an effective artistic appearance.

The view selected for the "Globus" places the left wing of the east façade forward, this being better preserved than the right. (Fig. 6).

He who undertakes the study of Maya Architecture must distinguish two very different kinds of frieze:

1. The frieze set up perpendicularly which always consists of an under surface, a middle body and an upper surface. I have given several examples of the different forms of this kind of frieze.

2. The ^(retreating) frieze ~~bent forward~~ which can be called a sloping frieze and which has no under surface, only the frieze body and the upper surface. To this kind belongs the view offered here; it forms perhaps the most beautiful example throughout of a sloping frieze in my collection.

In both kinds of frieze the very last row of stones of the upper surface, formed out of one or more layers, always bends forwards, and forms necessarily in all cases the architectural finish; where this can not be seen in my photograph, it must be imagined to be there.

However, in the palace at Dsibiltun, not only the frieze but all the surfaces are richly handled. The base is of the kind which I call the half-pillar or Cylindrical socle.--the chief surface of the facade between the porticos consists of half pillars, an architectural variety of the foundation with which the impoverished Mayas of today build their huts. The chief surface on the front of the flanking porticos shows, between two heavy corner pillars the simplified serpent head decoration in "Maiaandra-taineia" (or branch decoration), whose origin from the serpent head can be proved by my many photographs.

The room at whose entrance I have placed one of my people has a room behind it whose door frame in a very skilfully contrived manner cuts into the three cornered roof and the ingenuity of the architect bears him much honor.

Opposite the east side of the palace, only a few paces distant, lies the attractive temple, consisting of only one room, and its richly adorned façade faces the south.

Opposite the west side of the palace, at just the same short distance, lies the solidly constructed court house or the Tlatocan, with a flight of steps each a half a meter high and the remains of rooms on either side on the west front.

Farther towards the west I found another low ruin of a great structure which had all fallen together in a heap.

7. Sayíl (Sayil, Saïil = place of the ants).

The Hacienda of Santa Ana belonging to Mr. Eusebio Escalante forms the point of egress towards two immense ruin cities: Kabaháú scarcely 5 km. distant and Sayíl lying 10 km. to the south. Santa Ana itself, moreover, is surrounded by ruins, some of which still have rooms and façade remains.

Sayíl's finest building is the three story temple-palace lying in the northern part of the city, which forms the most magnificent and throughout the most beautiful example of this kind of architecture in all Yucatan, i.e. of a temple united with a palace.

The chief façade of the building, which forms a long rectangle, faces the south, and in its midst is placed a broad

monumental flight of steps which lead to the gallery or esplanade of the second story and, turning back a little, from there up to the third story. Also there is a rear flight of steps on the north side but these are not exactly in the centre of the building.

The first story has in fact over forty rooms, some of which are in ruins and some of which were filled with stones and walled in by later rooms built around them.

The second story, around which the roofs of the vestibules or galleries of the first story are ranged, has some 38 rooms and four (perhaps five) narrow entrances located on the south side, which in a later epoch were filled up with stones and walled in. They lead either to the rooms on the north side so that it might not be necessary to go around the entire gigantic building, or to the concealed rooms in the massive kernel, or to the small narrow stairs to the upper platform before the present third story had been erected.

A whole row of nine rooms on the north side was filled with stones and mortar from the floor to the roof and whole entrances were carefully walled in, which fact has aroused to an incredible extent the curiosity of the natives and of the half taught amateurs who trespass in the ruins of the country and has caused them to break far into these, seeking treasures.

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The case is simply this: when the third story, originating out of the last and fullest epoch of Maya architecture,

was to be put up, the architect distrusted the supporting strength of the second, and filled the whole row of north rooms--as also the rooms very likely behind these--with mortar and stones, in order to prevent any danger that the whole building should fall in consequence of the heavy pressure of the immense stone mass. This was in such cases a common custom and can be observed in many other ruins, but it does not exclude the possibility that in the floors of many chambers the dead of rank were buried before these were filled with stones and walled in.

The architectural decoration of the south front on the second story of the right wing is most beautiful, and a magnificent serpent head decoration on the frieze gives us to understand that these rooms were intended for the higher priesthood. In this facade piece the base, the chief surface of the wall and the frieze are composed of small pillars. In the centre and at the corners on the frieze the small half pillars are interrupted by serpent heads and besides in the middle of both halves by a male figure which lays its head upon the lower surface and, its legs stretched out from the body, braces its feet against the upper surface. On either side of this phantastic figure is to be seen a delicately worked reptile with a wide open mouth and a tail which ends in a

flower.

I have added the picture of this decorated façade piece to my little treatise because the serpent head decoration is comparatively well preserved (Fig.7).

The third story with seven high arched rooms in a row and a front room projecting from the middle of the row has about it a half column base, plain chief wall surface and plain frieze with cornice shaped upper and under surface. Over every entrance the frieze was interrupted by magnificent sculptures which towered above the upper surface but which are now destroyed.

From the flat roofs or terraces of this mighty structure one has a beautiful view of the ever green, mountain crowned sea of forest, out of which here and there an old gray ruin rises.

Northwest from the great temple-palace a castle of considerable extent crowns a low mountain. The upper parts upon the platform are entirely destroyed, but upon the southern edge were found a long row of rooms pushed forward--formerly some eleven in number--, most of which were in ruins, but two, together with the façade piece belonging to them, were still well preserved. This façade which naturally faces the south has a half column base, a plain chief wall surface, interrupted by three half pillars with

cornices above, below and in the middle and a sloping frieze, without under surface, the plain frieze surface alternating with small half pillars, but the upper surface, also plain, alternates with half cylinders. Some of the half pillars are replaced by expressive heads (for instance, a warlike face looking out of a crocodile's mouth). Most of the heads have unfortunately fallen off; one is still well preserved. I give this building the name: Palace with the Heads.

Northeast from the temple-palace I searched several half destroyed buildings, but could find no façade remains.

Directly opposite the temple-palace 1 km. in a southerly direction, on the other side of the great chief square with no buildings, lies the temple with the crowning wall.

This temple has a massive foundation some 4 m. high and consists of a front and back room, on the east side of which a side structure, now fallen, was supported.

The façade of the temple, made in the simplest style, faces the south, but on the middle wall which separates the two rooms and at a later period was evidently strengthened, from which proceeding the front chamber lost in space, rises a fine perforated crowning wall, formerly decorated in the richest manner with stucco

figures of which still there are remains of feet, legs, feather work etc. This ornamental wall together with the figures was painted with a variety of colors among which red ruled.

On the natural open space in front of the building there stands not far before the south facade a pillar near which I also found a stone ring with a face on the front of it. A few steps further on stands another pillar at whose base a stone ring is set into the ground, and on this account I suspect that these stone rings served for a temporary fastening for the animals to be sacrificed (deer) and even on occasions for men.

If one goes forward from this temple in a southeasterly direction he comes upon the ruins of many small buildings, in the midst of which I found a great cylindrical stone, but without figures, which I suspected to be a sacrifice altar. At length we reach an immense pyramid, half ruin, half natural, whose earlier structure under the influence of the vegetation has been changed into shapeless stone walls. Here also I found a well preserved CHULTUN or reservoir. If one goes from the temple with the crowning wall towards the southwest, he finds the remains of countless small buildings of every kind, which leaves no room for doubt that the prosperous portion of the inhabitants of Sayil had their own small, but prettily built stone houses, just as the people of

Kabaháú, Uxmal and elsewhere.

But if one goes directly south from the temple named above--perhaps with a slight inclination to the west--, he reaches the large, two story south palace which was indeed visited by Stephens but was not copied.

The first story of this building has eighteen rooms around a massive inner kernel which serves as a support for the upper story which is almost entirely destroyed. The foundation of the first story forms a rectangle, 34 m. 43 cm. long by 25 m. 64 cm. broad. The chief façade faces the east. On this side there are five rooms, and behind the middle of these there is another room. The middle chamber is 8 m. long and has a beautiful arched roof. The wall which separates this from the back room, lying somewhat higher, has a half pillar base. The stucco covered walls and ceiling are of a light yellow color, while a broad red border surrounds the entrance toward the chamber, which grows smaller towards the top, and it is decorated above by a row of large black hands.

The south façade is the most richly conceived. It has a pillar base; the chief wall surface consists of great half columns with cornices above, midway and below. The upper and under surface of the frieze consist of small half pillars and the frieze

body itself consists of the same, with cornices above, midway and below as in the wall surface. Therefore in the style of its pillar decoration this offers as a palace perhaps the most richly adorned example.

There are besides on the frieze, especially on the south-east corner, magnificent serpent head decorations of which most of the stones have unfortunately fallen down.

(Conclusion follows in No.1.)

Photographs.

Page 253, 1. The Temple of Chumyáxníc.

" 254 2. The Second Temple of Sabacché.

" 255 3. North facade of the Temple-palace of Tabasqueño.

" 256 4. Cháemultún. The west facade of the lower body of
the building of the Temple-palace Xetpol.

" 257 5. The half pillar palace of Huntichmul I.

" 258 6. The Chief Palace of Daibiltun.

" 259 7. Temple-palace Sayil. The serpent head decoration on
the second story of the great temple-palace.

Yucatan Investigations.

By Teobert Maler.
(Concluded)

7. Sayil (Concluded).

This important building whose re-discovery had cost me so much hardship led me to the undertaking of a careful search of the large area on the eastern side which had an unexpected and brilliant result. We had scarcely advanced 150 paces when we came upon a little platform of some 2 m. in height upon which stood an immense cylindrical stone surrounded by larger and smaller pillars and slabs (stela), all thrown naturally, helter skelter together, lying on the ground or standing half upright and overgrown with shrubbery. It was directly clear to me that I had stumbled upon a sacrifice altar surrounded by the most important gods of the Mayas: a discovery so much the more welcome to me, as with it all doubts about the religion of this highly gifted people could be dismissed.

The placing of the different stones seemed to me to have been formerly in succession; three great columns representing gods in a row, Mictlantecutli in the centre, Quetzalcoatl on the left, the god with the large neck band (still undetermined) on the right, and several small stela on both sides.

The pillars of the gods faced the west and in the middle

before them stood the sacrifice altar, besides a row of smaller pillars of different sizes.

The sacrifice altar had no sculpture work; the stone measured 90 cm. in height and 140 cm. in diameter. Of the three large pillars of the gods two were well preserved and had their sculptured sides leaning toward the ground and so protected from the rain; only one had the sculpture, on the upper part, beaten to pieces.

In order that I might move the immense stones and give them such a position that they could be photographed, I found myself obliged to call together all the "milperos" from the country far about and I collected ten men who cut strong ^(palancas) poles out of staunch young trees and dragged the respective stone and placed them upon one of their narrow sides so that their photographs could be taken by strong sunlight.

The surface sculpture of the Quetzalcoatl (Fig.8) shows us the king of the Toltecs, deified and transferred to a place among the stars, in his astronomical aspect as evening star, the only instance of his kind up to this time found in Yucatan. The god wears a large head dress, decorated with "ketzal" feathers, has a breast decoration formed out of a small round star with the picture of the evening star hanging in the middle. In his right

hand, which is raised, he holds a small phantastic figure, and the left hand rests on a square ornament with the so-called Maltese cross. The right leg has a knee decoration, the left instead of this a tiny death's head fastened with two slender threads. A simple inscription runs along in front of the figure. This stone is 290 cm. high and 104 cm. broad.

The raised sculpture which represents the god of the realm of the dead, "Miclantecutli", is the only representation of this god existing in my collection.--The fore part of his head dress is shaped like a small house (calli), the feather decoration hangs down behind and on his breast in a round field are to be seen the sign of the four holes, which one often meets with in sculptures which have reference to death. This gloomy looking form holds in the right hand a male skeleton and in the left the sacrifice knife. (Fig. 9)

The signs already explain satisfactorily the meaning of this figure, about which little doubt can still be left if one reads phonetically the hieroglyphic inscription placed over the head dress, and that not according to the Maya but the Mexican tongue. The name character shows a short plump fish if seen from the side and a plain, human countenance if seen from the front; so together that forms the right eye of a man together with the

visible fish eye.

A fish is called in Mexican "michin" ("mitsin") and thus has the sound mi.

An object placed over the fish character must surely express tlán, from tlani, above. Lord--expressed by a human face-- is called tecutli.

- In this way we would have, inserting a k-sound, Mictlan-tecutli = Lord of the Realm of the Dead.

It is possible that the common people called this god simply Cay, fish.--This god-pillar is of the same height as the others, but its breadth at the bottom is 30 cm.

The third figure, which has just the head and feather work destroyed, I have not yet determined; it has over the head a well preserved name character, consisting of a man's face seen from the side, with a certain appendage at the back of the head.

The smaller sculptures were to such an extent obliterated that I could make nothing more out of them.

8. Quetzalcoatl

in his astronomical aspect as evening star. On the right leg a knee decoration, is bound, on the left a small 'death's head.

9. Mictlantecutli

(Lord of the Region of the Dead)

holds in the right hand a skeleton, in the left the stone sacrifice knife.

Of course all the sculptures are of limestone as are also all the structures of the country, for there is no other stone in Yucatan.

My investigations of the ruins of Sayil were in February, 1887.

8. Hochob.

(Hotsob = A place where corn-cobs are heaped up = Lugar donde se guardan las mazorcas de maiz).

Photographs 11, 12, 13.

Upon a gently rising natural elevation 8 km. south of Dzibalchen lies a fine group of buildings which belong to the richest and most beautiful ^{structures} that the artistic genius of the Mayas ever brought forth. Inasmuch as the neighboring maize planters sometimes store their harvest in the rooms of these buildings until they can dispose of it elsewhere, they have given them the name Hochob, from "ho" place, and "chob" to keep, guardar.

Imagine above on the plateau a small, rectangular area.

surrounded on three sides, north, south and east, by temples and palaces, and open on the fourth, i.e. the west side.

The southern edge of the area is occupied by two temples standing upon solid foundations, each of which consists of two rooms with the rear walls joining, and their facades are directed north and south and on these sides are steep stairs with small steps up to the rooms. A lower building whose chambers have fallen long since formerly filled up the space between the two temples and faced the west.

It is sufficient to describe the east temple which is the best preserved, for the westerly one is very much like it. The heavy foundation, forming a small platform ~~above~~, is about six m. high. The height of the temple from the platform to the upper edge of the upper surface of the frieze is 4.80 m. In addition to this, rising upon the middle wall which separates the two rooms, there is a perforated crowning wall, which formerly

may have been about 5 m. high and was decorated with figures.

The breadth of the temple on the sides where the entrances were placed is 495 cm., and the length on the side where the so-called false doors interrupt the solid wall, 580 cm.

The frieze of the temple is of a strong simple form and shows a row all around of jutting stone slabs on the upper and the under surface, from which, unfortunately, the figures have entirely vanished.

Both temples, setting aside the massive foundations, were, together with the crowning wall, painted a brilliant red, and this color is also extended over the sides of the entrance columns. The rooms, spanned by a three-cornered roof, cut off at the point, were spread over with fine white stucco and have broad red seams around the doors.

The palace on the east side of the area has three rooms in a row and a rear room branching from the middle of the three. The middle surface of the facade is decorated with rich tongue work but the serpent head decoration over the entrance has already fallen down. Both wings are built in simple form. The length of the east palace is 22.48 m.

The charming serpent head palace on the north edge of the area offers among my discoveries the richest and most beauti-

ful example of a stucco facade that exists in Yucatan at this time. This building has three rooms in a row; it faces the south, i.e. the first temple. The entire length is 32.34 m.

The somewhat retiring middle surface of the facade has on either side a lower shaped decoration whose small, steep roof is crowned by a colossal human head. Over the entrance is placed a magnificent serpent head decoration, whose arched tooth work (preserving the idea of the similarity between a serpent's mouth and a door) surrounds the whole door frame, and whose tongue work fills the whole facade surface so that an especial frieze is out of the question, but the wall terminates at the top in a border of serpent ornamentation, upon which rises the perforated crowning wall, adorned with figures.

The facade of the right wing is for the most part destroyed, but that of the left is comparatively well preserved. Both lie somewhat lower than the central piece. The socle is of simple form and the chief wall surface is glazed over with stucco. The frieze consists of a serpent head ornamentation over the entrance which spreads out right and left in tongue work, and is terminated in both corners by four serpent heads placed over one another. In the form of this frieze we have again an upper and an under surface. The upper border is formed by serpent work on which

are placed three large stone flowers with four petals. On the sides and rear the palace has a simple frieze with an upper and an under surface.

The whole facade shows the light yellow color of the stucco which is spread over it, only the great eyes of the serpent head decoration (that is the eyeballs contained in the four corners together with the spirals) are painted a fiery red, ~~further~~ The remains of the crowning wall with its figures also show red coloring.

The rooms were kept white. Each had a large stone seat on one of its narrow sides, and in one of the rooms on a keystone in the arched roof are to be seen the remains of a red row of figures on a white ground.

In the chief room I found cut in the wall some very interesting designs, and under these a large piece of sculpture, consisting of ^{small} eight female figures, partly masked, one of whom ascended the steps of a little temple. Two monsters on the right and on the left conclude this group.

This remarkable carving, 1 m. long, which leads to the conclusion that the women portion of the inhabitants of Hochob may have been clothed, I rubbed over with coal dust to make it visible and then carefully traced it.

Close to the right wing of the chief palace is added the fifth building of Hochob, of which, on account of its almost entire destruction, I cannot say whether it is a temple, a court house (TLATOCAN) or a mausoleum that it represents. At the top of the ruin-pyramid can still be seen richly decorated wall fragments, but I could not ^{determine} ~~establish~~ clearly whether they represented an actual superstructure, now fallen, or merely belonged to the upper ^{structure} ~~foundation~~ of the heavy foundation. In all cases these remains indicate an entirely different building from the two painted temples.

There are no existing remains of other buildings in the neighborhood of the monument covered elevation of Hochob. I therefore believe that this did not consist of a stone built city, but indeed of countless huts whose inhabitants could satisfy their need of water at the great Aguadas lying to the southeast.

My discovery of the ruins of Hochob was in May, 1887.

9. Chichen-Itza (\approx Tšitsen-itsa).

The temple with the half lying figure or the temple of the smaller sacred table.

If one goes on from the pyramidal chief temple several hundred paces in a south-east-east direction through the thicket,

he comes to a ruined temple to which I have given the above name in reference to a half reclining figure existing on the west side, or on account of the stone table in the very last rear chamber, borne by small columns and Caryatides.

The chief façade with the flight of steps faced the west. On both sides of the steps there were formerly large chambers whose ~~intricate~~ entrances were protected by huge columns decorated with raised sculpture, but these columns on account of the falling in of the arched roof and the frieze are shattered. Also on the east side there were rooms leaning against the solid foundation, one of which in the southeast corner, whose end was walled up, ^{is} still stands ~~upright~~ *half way up its height*

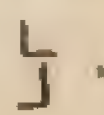
Both ramps of the west stairway begin--as with all monumental stairways of Chichen--with a large, vigorously executed serpent head. In this connection I notice that the serpent heads which form the beginning of stairway ramps are realistic in form, that is we have the actual head of the reptile more or less accurately copied, while the serpent head decoration on the walls and friezes of the monumental buildings unendingly altered in phantastic fashion and the head of the serpent lying on the ground can scarcely be recognized. One mounts by the steps, naturally in wretched condition, to the platform formed by the solid founda-



tion, upon which the upper structure, that is the rooms of the temple proper are found.

That which has brought about the destruction of almost all the buildings in Chichen as also of this temple is the eagerness

for the wooden beams which span the entrances, columns and pillars and upon which the different frieze pieces and arches rest, and these naturally fall immediately when the beams are wrenched out; or indeed whole arches and friezes are torn down in order to reach this otherwise entirely useless tsapotl wood. This destruction is the more unpardonable as these people pile up year after year an immense mass of this worthless wood and burn it for no other reason than to ^{cultivate} celebrate their Milpas.

The plan of the rooms, shattered by the fall of whole arches, ^{judging from} according to the existing wall fragments and pillars standing here and there, is somewhat as follows: a triple entrance protected by two pillars in the serpent style led to the front room, which was separated from the middle room by four pillars covered with half raised work, and this is separated by four more pillars, which are decorated by life size ^{half} raised figures, from the room behind, against the rear wall of which the sacred table stood in the centre, the wall being closed up without entrances.

For a temporary understanding of the pillars in the serpent style, I note that at the entrances of the fine buildings of Chichen either serpent columns (cylindrical) or "pillars" (square) were set out and so placed together that one could say they formed two L placed upon each other in the opposite direction, thus .

That is, below on the ground is laid perpendicularly the serpent head (treated realistically) with a straight tongue stretched far out. Behind the head is set upright the column (pillar) decorated with feather work, that is the body of the serpent. Both parts together form a . Above on the column (pillar) is set a second  hewn mostly out of one stone, and the horizontal beam of this is generally decorated with all kinds of tongue work and goblins, while the perpendicular part bears the rattle sign of the serpent.

I have never again found this kind of columns (pillars) in any other ruin city of Yucatan; it was therefore exclusively in use in Chichen, but originated, as it seems, in ^{ancient} Tollan, the chief city of the Toltek kingdom. In view of the fact that Peten-Itza is a settlement founded by people from Chichen-Itza, it would be interesting to know whether this form of column was carried over to Peten-Itza.

Directly in front of the shattered entrance to the temple I found a half lying figure (Photo. 14), which in clothing and position is very much like the four others which have come to light in Chichen up to this time. I enumerate all the half lying figures in this way:

1. The one in Mausoleum I., unburied by Mr. Le Plongeon.

This has the nose fully executed.

2. That of Mausoleum II. which formerly decorated the platform of this building but was broken and thrown down by the Spaniards. I have also found the trunk of this with the head on which the nose is shown by a depression, as in the fifth.

3. That of Mausoleum III., the largest of all, also broken by the Spaniards and thrown down from the platform. The head of this could not be found.

4. That lying to the north of Mausoleum III., near the path which leads to the great Dzonot (steep crag with water). This is complete with the exception of the head.

5. That of the temple of the smaller sacred temple. It is well preserved and one recognizes plainly a depression instead of the nose, that is the face is, as far as concerns the nose, made like a death's head, by which fact one is led to the conclusion that such figures stood on the monuments of the graves and that the likenesses represented buried kings or other distinguished men.

Each figure holds with both hands a round vessel and all wear upon the breast the toothed disc belonging to the kings of the House of Cocom.

The difference between the wholly raised figures and the half raised consists chiefly in this, that the sculptors naturally in the first case left out the superabundant panel work and other extra decoration whose creation was difficult with the wholly raised figures, but not at all so in connection with the half raised work and with painting.

I took a photograph of this fifth figure surrounded by other sculptured stones, among them the lower part of a figure seated according to the oriental fashion.(Fig.14).

I have not unearthed the sculptured pillars on the first story as on the second in order to photograph their half raised sculptures, for the upper parts of these are badly shattered, that is just where the heads would be. The lower parts must naturally be well preserved, protected by the rubbish.

In seeking amidst the debris on the eastern slope of the pyramid, I found some delicate little pillars with four cornered slabs on top of them which I had never seen before and which for that reason aroused my curiosity very much. I therefore mounted the ruins up to a place which corresponds to the centre of the rear room--the east wall of this room had already fallen to the ground--and, with my Indians, began to make an excavation.

We rolled the stones of the fallen arch down the slope and got rid of the mortar rubbish and then reached several stone

slabs and some of the small pillars in question, and all at once as we looked we were astonished by a supporting figure with a face more naturally formed than any that I have ever found.

Now it was all clear to me: we had come upon a sacred table which leaned against the wall at the back of the rear room.

Now for some days the excavations were pursued in orderly fashion and there came to light fourteen supporting figures which, in two rows of seven each, together with a third row of some ten supporting pillars running along close to the wall, bore the stone slabs of the table. Also there was brought to light in the excavation a wedge shaped hatchet of dark green, syenite like stone.

The size of the figures varied from 64 to 88 cm. and the respective differences were equalised in this way, that some were sunk deeper down in the red glazed stucco floor and others less. The whole length of the table may have been some 3 m. and the breadth nearly 1 1/2 m. (Photos 15 & 16).

When we had finished the excavation a great difficulty stood in our way: it was in fact impossible to photograph the unearthed sculptured pillars in the midst of the rubbish on the eastern side of the pyramid. We therefore made a slide down to the natural ground in the midst of the unearthed limestone remains and carefully slid the figures down on this. Once down we set

them up in two rows, and waiting for the most favorable side light, the photographic attempt was made and it turned out so well that I have no need to describe in words the figures mentioned.

I confine myself therefore to pointing out that they bear a natural, individual character and

probably represent prominent persons among the people of Itza, but neither gods nor kings of the House of Cocom, for they have not the toothed disc on the breast nor the symbol of this noble family: the dove on the front of the helmet (Mexican cocotli, cocomé = dove, hence Cocom). All the figures show the remains of painting of various colors: the chief color is a reddish brown, the decorations are green or blue etc.

There are in Chichen, so far as is known up to this time, only two temples with sacred tables.--I use the name "Göttertisch", not so much with the idea that the Caryatides represent gods as that the most important holy relics and costly treasures of the temple were kept on them.--The one unearthed by me and called "Temple of the Cocome" or "The Large Sacred Temple" takes the whole length of the wall at the back of the rear room and counts twenty-four figures divided in two rows, beautifully and regularly sculptured, which bear the colossal table slabs, cleanly cut and painted red.

But these Caryatides come from the latest epoch of the Itzas; although they are created by a master hand they are too much alike and--a few excepted--every individual expression is lost, while those of the smaller sacred table, undoubtedly from the oldest epoch, are distinguished by their strong and varied expres-

sion.

My investigations of Chichen Itza were at the end of 1891 and the beginning of 1892.

10. Nocuchich
(= Nokutsits. "Great goggle eyes", "ojos grandes, abultados" NOHOCH, NOH, NOC = NOHOTŠ, NOH, NOK = large; UCH = utš = swollen, crushed, unshapely; ich = itš = face, eyes).

On my long journey of 1887 through the Chen villages, "Los Chenes"--so called because most of the names of the places of this class end in chen = tšēn = spring--the Indians of Hopelchen told me of a ruin called Nocuchich; and upon my asking what there was there and what the name meant, they answered that there stood there a wall piece with a face on it which had very large eyes.

In spite of the fact that this information--which I indeed ascribed to a probable serpent head frieze with large eyes--roused my curiosity very much, it was utterly impossible for me to visit these ruins in that year, for I had more than enough to do with the work at the ruins of Dzekatun, Tabasqueño, Daibiltun, Xpulyaxché, Hochób and others. Besides the rainy season threatened already to interrupt us.

When I again went to the Chen villages in 1889 and came

to Hopelchen, it was my first effort to make clear what kind of a wall decoration there was at this Mocuchich. I had brought with me an "arriero" from Santa Elena and requested of the mayor, the municipal president, two more Indians as guides and for the eventual excavation of the ruins, and these people were immediately given me. So we then took our way towards the mysterious Mocuchich, never seen by the eye of civilized man, which was found some 10.km. southwest of Hopelchen.

After two hours' wandering in forest paths we came upon the large beautiful Savana Huntulchac (Huntultšák). This name is given very freely ^{by the Mayas} to the prairies of the country and means "the place where the storm breaks". In this Savana grew a three leaved grass, used much by the natives for the thatching of their huts. In fact, we met several Indians busy cutting grass, collected from them information in regard to other ruins, and learned fortunately of those of Chanchen.

There are in these Yucatan prairies besides the grasses many interesting flowers, also bulbous plants, especially beautiful white and fiery colored lillies. There are also found standing there isolated trees, as "kalabass" trees or "huiros" (crescentia cujete), "nautzin" trees (byrsonima crotonifolia) and certain

feather palms; there is seldom seen any other tree, because only the above named can survive the annual fires.

We wandered about an hour through these prairies, surrounded on all sides by forests, and reached at length a thicket, behind which rose the remains of a wall. Here we dismounted from our horses, unloaded the mules, and fastened them with long ropes to the huiros trees so that they might refresh themselves somewhat with grass while we were busy with the ruins.

After a short walk through the thicket we reached an open treeless area, and before us stood a giant figure which stared at us with its large almond shaped eyes in calm superiority, and opposite this was a slender, tower like monument pillar.

Although I had a long time since lost my conceit, this time I could not help a feeling of proud content that I had discovered at the same time two monuments standing entirely alone in Yucatan, perhaps in all America.

While my Indians set to work immediately to clear the space between the two monuments from the low bushes, I took the measurements of these and wrote them down in my diary. When on the following day the photographs were made--the figure in the morning, the tower in the afternoon--, the sun favored my work and the monuments stood out finely against a most beautiful, cloudy sky (Photos 10 & 17).

5

The face of this colossal figure, built so to speak in the form of a wall and surrounded by varied tongue work, is towards the north, and on this side the breadth of the quarry-stone structure is 246 cm. The approximate height from the ground to the top is 6.75 m.

While from the lower part of the sculptures the stucco has fallen off it is tolerably well preserved on the upper part, and shows especially--in front, behind and on the sides--traces of red, so that there can be no room for doubt that formerly the whole monument was painted red.

In the stone crevices below the colossal figure I found the remains of several half burned candles made out of the brown wax of wild bees. On my asking why these candles were lighted here, my people told me: that the hunters who hunt in the neighboring prairie always consecrate a candle to this sacred figure, in order to have luck in the chase, for only in that case can they actually obtain the deer struck by their shots; if they did not do this the deer escaped them and could never be found even when well hit!

Opposite the giant figure at a distance of about 38 m. stands the monument pillar or slender tower, with the chief south towards the south, i.e. facing the figure. The entire foundation is 185 cm. square. The height of the structure from the ground to the present top is exactly 9 m. The little tower diminishes towards the top and is perforated by small windows. Countless stones jutting out served formerly as supports for decorative figures; there are still existing remains of the stucco work.

On every side of this monument there are plain evidences even on the pedestal of a Pompeian red color, so that it can be fully proved that this was also painted red all over.

In the neighborhood of the giant figure there is a small ruin mound which from its form may have represented a temple; and near the monument pillar is also found a small ruined structure in which wall fragments and remains of rooms still exist. Otherwise there are throughout that lonely spot no other remains so that it can be concluded that this was never a stone city.

What meaning these two monuments, standing by themselves in my collection, may have had, what personality the sculpture with the large face represents, what object the slender tower like structure may have had, on these questions I scarcely dare to express an opinion. Even if the Indians who hunt in the Savana

of Hantulchac do consecrate a candle in timid reverence to the sacred figure standing alone in the forest, they have not preserved the least recollection of the name, origin or object of this monument, and as far as the Spanish portion of the inhabitants of Hopelchen near by are concerned, their indifference--as everywhere in the country--towards everything which has no reference to common, material use or gain is so great that it never occurred to any of these people who call themselves "la gente ilustrada" to visit this remarkable relic of the Yucatan past.

11. Dsecilná
(= dsékilná. Place of the stone houses).

Dsecil, also tsecil = dsékil, tsekil refers as well to the foundation walls of the ancient buildings as to the stone floors of the rooms or especially to the stone land marks; NA means house.

7 km. distant from the Hacienda Yaxché on both sides of the carriage road to Santa Elena lies the immense but badly destroyed ruin city which the neighboring Mayas call Dsecilná (c usually equals k), in reference to their countless stone remains.

With the exception of cases like Uxmal, Itzamal, Chichen-Itza etc. almost all the names of the ancient Yucatan cities are names which the Indian peasants and hunters of today have given

to the ruins which occur in their neighborhood. They generally refer to plants, especially trees, animals, often to some certain object in the structure particularly appealing to their imagination, often to very unmeaning accidents which they have forgotten. I have translated almost all these place names and added them to my article, not only with the help of the dictionary of Pio Perez, which does not at all suffice for this purpose, but also with the help of the Indians accompanying me upon my wanderings.

Standing before a large area with no buildings, measuring about 1000 paces

there is on the north side the oldest architectural centre and on the south side a second one of a later period. On the east side is an accumulation of many very small buildings, and also on the west side there are small buildings but not so many. The road to Santa Elena winds through the whole from south to north.

Of the chief group of buildings on the north, a square ruin pyramid standing ^{near} to the right or easterly side of the road must represent the chief temple. Judging from the height of the ruin mass, the structure may formerly have had two almost solid lower stories, and above on the platform the third representing the temple proper. For certain reasons it can be concluded that the principal façade with the steps faced the west. The Mayas call such a mound representing the chief temple: NOHOCHMUL = no-hotšmül = larger ruin mound or "cuyo".

Somewhat further towards the northwest from this pyramid on the opposite western side of the road lies an immense embankment some 4 m. higher than the surrounding region. The south and east sides of this embankment are open; here were the steps, sloping walls and perchance the lower rooms leaning against the embankment. The north and west sides were closed by an immense building lying entirely in ruins, with an oblong ground plan.

The north building on the embankment faces the south and in the middle of the façade are steps which lead up from the em-

bankment to the second story. Although in this ruin mound, forming an oblong rectangle and representing two stories, all the facades have long been destroyed by the tooth of time, yet one still finds on the slopes wall remains and there still exists, protected by the steps which lean against the half arch in the frieze of the first story, a complete room with a threefold entrance protected by two columns.

The west building on the embankment is still higher and its ruins represent three stories, from which fact it may be concluded that the upper one was dedicated to the gods. The front of this building is naturally towards the east. There are still lower portions of the rooms.

About 500 paces further north, still on the left, i.e. west of the road to Santa Elena, the ruins of a castle adorn the upper part of a mountain, and a little palace, which, however, does not show any especial decoration, lies at its feet.

1 km. south from the northern group of buildings just described lies the more recent group which is in fact somewhat better preserved.

A large embankment, placed upon a perhaps natural height, open towards the north and east, is crowned on the south and west sides by a great palace.

The first story of the south palace has rooms on the south side, but on the north side everything has fallen and mixed with the great embankment which reaches to the height of the floor of the second story. The second story has five rooms on the south side and five on the north side which faces the embankment, and one room both on the east and on the west side. In one of the rooms there are to be recognized traces of painting and an inscription, unfortunately much obliterated, runs along the ceiling in black lines on a blue ground between red bands.

The west palace, standing in relation to this last building in the right corner, with its façade toward the east, has been horribly disfigured by the maize farmers, milperos, who are always lodging among the ruins. There are still several rooms, among them a hall 11 m. long.

On the façades of both buildings the friezes have fallen, on which account I have taken no photographs of them.

The entire east side of Dsecilná is taken up by the remains of countless small structures from which here and there still jut out wall pieces, half rooms, etc.

On the west side the buildings do not stand so near to ~~gether~~ (quite). ¶ If one goes on some 400 paces towards the west from the square ruin pyramid first described, representing the chief temple, he comes to an oblong stone heap which represents

a small building of three rooms which has been entirely destroyed, and this faces the east and also the chief temple.

In searching this formless ruin heap, I noticed the upper part of two columns which must formerly have borne the wooden beams (for I found no stone beams) of the threefold entrance of the middle room. Investigating the two columns more closely I found that these had on the front almost entirely raised figures and I immediately directed my Indians to cut poles out of the small hard wood trees, which take the place very well in excavating of iron crow bars. We went vigorously to work and unburied both figures down to the feet.

One of these figures represents a corpulent, thick set person, clothed in feathered or fringed garments. He has a masked face, wears a necklace and, on the abdomen, a kind of wreath or circular vessel. Under the right arm which is pressed against the body this Maya Bacchus holds a star shaped, four cornered object, and the left hand is raised.

The other, an emaciated figure, standing upon a death's head, is naked with the exception of a single band around the hips. He also wears a necklace and has a bat head dress. This bat man swings in his raised right hand a round object and holds in his left a knotty staff.

Without wishing to encroach upon the conclusive opinion of the Americans, ^{to} I believe that one of these figures represents cheerful life and the other sad death. I have been strengthened in this opinion of mine by this fact, that I found in front of the fallen palace ruins in a little ruin city, called by me Lagarto-Xlabpak, the trunk of a very remarkable figure in which, as it seems, the sculpture wished to express the same thought which was represented in the two figures in Dsecilná. The naked figure of Lagarto-Xlabpak represents from below up to the girdle a very fleshy man of highest developed sex. The skin is torn off from the whole of the upper part of the body and forms about the hips a kind of girdle or thick roll, offering the skeleton stripped of flesh to the view.

Further I will point out in this connection that the bat man of Dsecilná recalls the one of Uxmal, which decorates the front of a ring stone and which I discovered at the grave monument in the western part of that ruin city.

The height of the figure columns is 150 cm., and their diameter, of course without the figures, 45 cm. The pillars had ~~indeed~~ ^{Under} above a four sided ~~tablet~~ ^{slab}

upon which the wooden beams rested. Of the frieze it can be shown that the lower surface was decorated by twisted band ornament on the middle row of stones. Several of these band stones came to light in the excavation.

In the right corner of this ruined building there stands still upright a beautiful fragment of a square-stone wall, with entrance and lower frieze surface of the kind which I call twisted band surface.

In order to have the appearance of the two figures understood as clearly as possible, I have taken two photographs of them; the one a directly front view, the other half from the side (Photos. 18 & 19).

Dzecilná belongs to the large cities of Maya civilization. In so far, however, as all the façades have fallen, I must at least rejoice at having discovered the two figures.

My investigation of Dzecilná was in March, 1887.

12. Kancabchen
(= Káinkabtšén. Spring of the yellow earth.
Pozo de tierra amarilla).

20 km. south of Dzibalchen lies the village of Kancabchen which up to a short time ago belonged to the free Maya Territory Xkanhá, but whose control (municipalidad) is now exercised by Dzibalchen, and that not through bloodshed, but by agreement with

General Eugenio Arana, the aged ruler of Xkanhá (*škanhá* = "place of the yellow water"), who possesses so many inhabited and uninhabited pieces of land that he could well endure this small loss.

In spite of all the assurances of the Mexican magistrates many families of this boundary village left their huts and withdrew to the upper "Cantones", for the Mayas of Xkanhá, organized in a military fashion throughout, call their settlements canton, cantones. Although now the place belongs to the state of Campeche, service is not demanded of anybody nor are any taxes raised, and although the families remaining were, thankful for the blessings which the Mexican rule was able to bring them, they also held aloof.

The huts of this village lie in the midst of the ruin pile of an ancient Maya city, and years ago an Indian who was digging around in this found the two sculpture stones which belong to the class of stones with which the outer and inner walls were lined, i.e. the front surface is rectangular and sharply hewn, and behind where the stone reaches into the wall it grows smaller and is unhewn.

The Indian beheld in the two half raised small figures which decorated the ~~which decorated the~~ face of these, "un Santo Cristo", set them up by his hut and was accustomed to burn incense

and candles before them so that they would protect his "milpa" and bring blessing. Later the man died and when I in 1889 again came through Dsibalchen one of my friends there who had seen the stones in Kancabchen and taken them away with him gave them both to me for a present. (Photo.20).

The small sculptures of both of these stones, measuring 26 1/2 by 22 1/2 cm., represent without any doubt the god of the wind and the rain (or his priest), a kind of Maya TLALOC or EECATL, from which it may be concluded that he was called Balam on account of his tiger cloak. They recall the well known rain makers of Palenque which decorated the left front pillar in the sanctuary of the first Cross Temple (not of another temple which is likely to be confused with this) and which, together with the knight who has on his helmet a heron with a fish in his beak, formerly on the right pillar of this temple, is set into the façade of the little church of the village of Palenque.

Nearly 1 km. from the huts of Kancabchen in about the same direction as Chunchintok lie the chief ruins which perhaps represent a temple palace, which have almost entirely given way in the struggle against the exceedingly luxuriant vegetation. The chief facade of this building, now entirely fallen, with its rooms faced the east, and the west side was, as it seems, graded off in steps. On the south side (probably also on the north side) there

was a front room with an entrance to a rear room, which is still well preserved, and of this I, on my arrival in Kancabchen in 1894, finding no better ruins, took a photograph which came out very well.

While with almost all the buildings of Yucatan good lime mortar was used, here in this building the mortar consists of yellow earth mixed with some white sand, which is also spread over the walls of the rear room. Only the floor consists as is usual of a thick lime mortar.

The west side of this building is surrounded by low ruins which are entirely fallen and which represent a court bordering a row of rooms. In spite of most careful searching of all these ruins I could find no sculptures; I only noticed several fairly large half pillars which form the terminations of friezes of heavy form.

Photographs.

- Page 282 10. The monument pillar of Nocuchich.
- " 285 11. Panoramic view of the Temple and Palace of Hochob.
- " 286 12. The centre piece of the south façade of the chief
palace of Hochob.
- " 287 13. The left wing of the chief palace of Hochob.
14. Half lying figure before the temple of the small
sacred table. Chichen Itza.
- " 288 15. Chichen Itza. Supporting figures of the sacred
table in the rear of the temple of the fifth half-
lying figure..
16. Chichen Itza. Supporting figures of the sacred
table in the rear of the temple of the fifth half-
lying figure.
- " 289 17. The colossal figure of Nocuchich.
- " 290 18. Figure pillars from entrance of a palace in Dsecilná.
- " 291 19. Figure pillars from entrance of a palace in Dsecilná.
- " 292 20. Kancabchen. Two small sculptures of the rain god.